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**A Simple and Definite
Method of Prayer —**

See page 14

Chapel of St. Sergius' Russian Orthodox Theological Seminary, Paris, showing iconostasis or screen supporting the icons or sacred pictures. In the center are the Royal Doors, behind which is the altar. In Russian Churches the doors are opened and closed at different times during the Liturgy. For St. Sergius' see article on page 11.

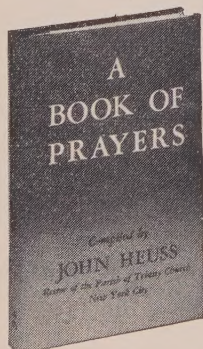


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The Living CHURCH

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and the Thought of the Episcopal Church.

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REV. FRANCIS C. LIGHTBOURN Assistant Editor
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21. Easter Day
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24. National Council meeting, Greenwich, Conn., 26th.
- Associated Church Press Convention, Philadelphia, to 26th.
28. First Sunday after Easter

NEWS. Over 100 correspondents, one in each diocese and district, and a number in foreign countries, make *The Living Church's* chief source of news. In emergency, news may be sent directly to the editorial office of *The Living Church*, 407 E. Michigan Street, Milwaukee 2, Wisconsin. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned and publication is at the discretion of the editors.

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MANUSCRIPTS. Articles accepted for publication are usually written by regular readers of *The Living Church* who are experts in their fields. All manuscripts should be accompanied by addressed envelopes and return postage.

PICTURES. Readers are encouraged to submit good dramatic snapshots and other photographs, printed in black and white on glossy paper. Subjects must be fully identified and should be of religious interest but not necessarily of religious subjects. Pictures of non-Episcopal churches are not usually accepted. News pictures are most valuable when they arrive in time to be used with the news story. All photographs must be accompanied by the complete name and address of the photographer and/or sender and a stamped, addressed envelope.

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When you need Church supplies, consult your LIVING CHURCH

The Living Church

talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

A Sensible Award Plan

A father had a warm argument with his rector when his small son did not receive the quarterly award pin.

"But we were up in the woods, and there was no chance for him to go to any church or Sunday school."

"Did you have any Bible reading or family service at your cottage?" the rector asked. "That would have counted as an equivalent, by our rules; when a child is compelled to be out of town and cannot attend any church on Sunday."

The father admitted that they did nothing like that, but he remained indignant because his son had been cheated of his achievement of having perfect attendance for four years.

Some questions raised by this and similar incidents: Did the enforcement of the rule make the child come regularly thereafter? Was this school as insistent on the quality of the teaching?

The priest in question, who had found the badge system long established when

school superintendent, remarked, "Regular attendance is indeed an achievement, but it is the lowest form of achievement—just being there."

Out of the discussion grew a new "Achievement Plan" partly borrowed from another parish, and partly modified to fit their needs. This was later changed in some details, as need for new emphasis was felt.

The Achievement Plan is a simple scoring system. For each of the following: Present, On time, Coöperation (conduct), Offering, and Home Work, one point, or a total of five for each Sunday. In use this has not been too difficult to operate. The teacher or observer usually puts the figure 4 after each name, in the square for the date, having noted that all had brought their offering. For those who brought no offering, or were seen to arrive late, points are deducted, so that the child is marked with a 2 or 3. The marks, being in pencil, are easily changed during the session: add 1 if anything is reported from home, such as memory work, a report, an article brought. If unpleasant behavior develops, the mark is lowered one point. Absence is, of course, a good round zero, which hurts the score.

Week-day Activities Also

In addition, there are bonus points for special events: three or more points extra for all-day released session, All Saints' Day, Fair, Advent Wreath party, Christmas pageant, Toy Fair, Advent Offering, Epiphany Candlelight, Family Supper, Lenten Mission, Lenten Offering box, Easter Cross service, Fiesta donation. Totals possible: for 34 Sundays at five each, 170; for 13 special events, 43; year's possible grand total 213. Required for the award at end of year 120, of which 20 must be in the special events group.

That is all. No "first prize"; just a reasonable goal. And flexible, easily changed, inexpensive.

These are wise policies for setting up an award plan: (1) Reward the things you wish accomplished, weighting them heavily for things now slighted. (2) Change the emphasis from time to time as new goals are set. (3) Have intensive campaigns for special short periods, that newcomers may participate. (4) Stress *recognition* for specific achievement, rather than awards for attendance only. (5) Let the prizes be something useful, such as books and religious articles, to enrich home life, and be of life-long use. (6) Let as many as possible succeed.

he came to the parish, soon called a meeting of his Educational Committee and asked them to consider this whole question. First, they listed all the reasons for starting such a method: to get regular attendance; to appeal to children's love of badges and competition. No other important reasons could be found.

Are Results Satisfactory?

Next, they asked if these purposes worked. Study of class record books revealed that about one-third of the children tended to earn their pins regularly, but that the rest did so only now and then. The display of badges did not stimulate the rest to perfect attendance, and perhaps even caused a feeling of discouragement or even frustration.

There were arguments against it: the method ignored good conduct, coöperation, home work, tardiness. It did not cause the teachers to prepare their lessons any better. It did not stress the ideal of "keeping Sunday by worship with the Church"; rather, merely being present at Sunday school. Worst of all, it made no requirement for parents to worship with their children.

One of the Committee, an old public



We hope you'll read this one — for that, in truth, is what it is.

For 76 years the American Church Building Fund Commission, an organization of the Episcopal Church, has extended financial assistance to complete the erection and improvement of churches, rectories and parish houses.

Many are the letters of gratitude which the Commission has received from churches aided by the American Church Building Fund Commission.

Today, we receive many letters of another kind — letters asking us for help which cannot be granted — because today's demands far exceed the Commission's resources.

The Commission's assistance to the Church in the past was made possible by the contributions of Clergy and laity alike which comprise the Permanent Fund.

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Trinity Cathedral,
Newark, N. J.
Palm Sunday, 1956

"Hosanna; Blessed is he that cometh in the name of the Lord: Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest."

— St. Mark 11:9-10.

The Living Church

*A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.*

April 14, 1957

Fr. Gusweller, New York Churches Improve Program for Puerto Ricans

By JEAN SPEISER

A crusading priest in a west-side Manhattan tenement district has fought and won a series of battles in the New York City courts to obtain better housing for several hundred Puerto Rican parishioners and neighbors.

He is the Rev. James A. Gusweller, 33-year-old rector of the Church of St. Matthew, 21 St. Timothy on West Eighty-fourth Street. Week after week he has confronted obstructant landlords with repeated examples of housing code violations — to their pain. As the result of a single recent victory, more than 60 families will have sufficient hot water and generally improved environment.

Fr. Gusweller has not achieved something new — Episcopal priests are in the courts every day on such matters — but he has accomplished a great deal in record time (he came to the parish a little over a year ago). He has modelled his progress on the methods and institutions, for the most part, that

have become permanent in some 11 or 12 New York parishes where the Spanish-speaking newcomers have settled in great numbers.

A graduate of General Theological Seminary and of Carleton College, Northfield, Minn., Fr. Gusweller was rector at Mary's church, Keyport, N. J., when he was called to his present position. For many decades a rich and thriving parish in a neighborhood of handsome private houses, it had lost touch with its people as the years brought changes and since the end of World War II — decay in this part of the city. The fine houses became rooming houses and low-rent apartment dwellings. The streets were dirty and noisy, children competing with trucks and autos for a place to play.

Fr. Gusweller and Mrs. Gusweller arrived on this scene in January, 1956. On the once-closed doors of the church a big "Welcome" sign appeared. The Puerto Ricans in the block, unhappy, exploited, and disillusioned replied by slashing the tires of clerical automobiles and depositing rubbish on the doorstep.

It was a long winter. The English congregation, small but faithful, came



World Telegram & Sun
FR. GUSWELLER

to church. And one by one, the Puerto Ricans came — the children first.

A program began to take shape to attract the small ones — appearing now by twos and threes. A Spanish Sunday school was started. The children, accustomed to stay up all Saturday night and sleep all the next morning until noon, failed to show up at the morning session, so it was set up to 3:30 in the afternoon. Later, it was set back to 12:30, and finally to 9:30, as they learned to change their habits. Weekly hobby classes for the boys, sewing for the girls then evolved, and as the youngsters learned there would be no "club," with cocoa and cookies, if they skipped Sunday school, attendance at both increased.

In July, 85 children came to a two-week Vacation Bible school ("I can remember the number by the milk bills," said Fr. Gusweller). Mr. William Phy, Church Army trainee, joined the church family and helped organize a definite schedule of weekly services and instruction, crafts and recreation classes.

By September in addition to the Church school in Spanish, there was a 12:30 Mass and sermon in Spanish (regular services of Holy Communion and morning prayer for the English congregation). Now the older people were finding the church.

The English congregation first learned to adjust and accept the new order. Then they entered into the project with hearty enthusiasm. The Evening Guild, Woman's Auxiliary, Sewing circle, Young People's Fellowship and Young Adults club keep their identity, but they are all involved in some way in helping the new congregation of the parish.

As for the Puerto Rican parents, they organized into the *Asociacion Latin*

Americano to hold weekly meetings for discussion of common problems. It was quickly decided that better housing was their main community concern, and suddenly the Housing Clinic was born.

With an assist from the New York office of the Commonwealth of Puerto Rico, the Clinic was formally established. Directors were Fr. Gusweller, Mr. Phy, Miss Elizabeth Meier, professor at the New York School of Social Work, and Laymen Christopher Gerould and Robert Blanton.

Each week a larger number of neighborhood people came to report hardships. They told of sub-standard living conditions that included no heat, faulty ventilation, rats and roaches, defective plumb-

Dallas Churches Escape Tornado Damage

According to THE LIVING CHURCH correspondent in the diocese of Dallas, Mrs. Llewelyn Powell, no damage to church property resulted from the highly destructive tornado that ripped through Dallas and other sections of the southwest last week.

Mrs. Powell reports that a relief station was set up at St. Augustine's Mission in the center of the disaster area. Churchmen worked throughout the first night after the tornado. Up until noon the day after the big wind struck, five thousand had been fed at St. Augustine's, and food, money, clothing, and household items were being collected and dispersed by the Episcopal Community Service.

ing, falling plaster, and buildings condemned because of "grave hazards" (that had not been corrected). For these accommodations the Puerto Ricans were paying \$25 a week per "furnished" room. At one meeting 200 violations were cited.

Letters went out from the Clinic to the Rent Commission, the Department of Buildings, Health and Fire Departments, and the Department of Water Supply, Gas and Electricity. One city agency after another came to inspect, give orders for rent reduction (tenants got retroactive refunds for overcharges), repairs, and remodelling. In one 50-unit house a blanket rent reduction of one-third was effected. When city departments failed to act

promptly, summonses were served on the landlords.

After five months, the fundamental purpose of the Clinic had been accomplished: To help the tenants receive minimum services necessary for health and well-being. But this was not the whole part of Fr. Gusweller's campaign.

One evening, not long ago, an unprecedented meeting of the housing clinic took place. At a special session in the parish hall, one of the landlords who had taken a beating in the courts appeared to meet his tenants face to face. They told him what they wanted. He, in turn, told them what he expected of them.

They were to follow certain rules of cleanliness and sanitation, take care of their stoves and refrigerators. A representative of the Health Department was present to suggest how this might be better done, and house captains were appointed to meet with Fr. Gusweller, the landlords or city officials as difficulties might dictate.

Over and Over

Children went home to make signs for posting in the halls: "Do not throw garbage," "Keep the stairs clean." And Fr. Gusweller served notice that he would not come to the rescue of any tenants who might be evicted for failing to keep their part of the bargain.

Up and down the length of Manhattan, and in the Bronx this story is being repeated, with variations. The housing clinic that St. George's Church in lower Manhattan pioneered and has operated with notable results has been used as a pattern by other parishes. In some parishes or chapels with adequate staffs, an assistant in charge of Latin-American work is appointed — usually a priest who speaks Spanish. In others seminarians who have lived or studied in Puerto Rico offer part-time assistance.

Also mainly concerned with work among the Puerto Ricans and other Spanish-speaking people are these Trinity parish chapels: St. Christopher, St. Augustine, St. Luke's and the Chapel of the Intercession; and these diocesan missions and parishes: St. Peter's, St. Edward the Martyr, St. Mary's Manhattanville, St. Margaret's, and St. Paul's.

Few churches with large Spanish-American congregations are as fortunate as St. Edward the Martyr, where the Rev. Donald Gowe, who was a physician in Puerto Rico before he became a priest, is vicar. Not only does he literally speak the language of his congregation, but he has an intimate understanding of their character and personality and consequently, their deepest problems. Fr. Gowe serves as adviser to Bishop Donegan for Spanish-American work.

A unifying influence among the Spanish-speaking people themselves is the Spanish-Episcopal League, of which Juan Matteu of the Chapel of the Intercession is president.

One-Man Seminary Planned in Korea

A one-man seminary will soon be opened under the direction of the Rev. Reuben Torrey, III, first American priest to participate in the work of the Anglican Church in Korea. The Rt. Rev. John Daly, Bishop in Korea, who invited Mr. Torrey to start the seminary, says that "no Koreans have been in training for ordination for over three years." Before the Korean War a British priest trained Koreans in a seminary at Inchon, but he was killed by the Communists during the war and the seminary building destroyed.

The restarting of the training program for Korean priests was made possible by a gift of \$50,000 from the Anglican Church of Canada and by contributions from the United World Mission of Dayton, Ohio, — an agency for the support of independent missionaries — and the Korean Church Fund, made up of gifts from American Churchpeople interested in missionary work in Korea.

Bishop Daly reports that five acres of land and a suitable building have been purchased on the road from Seoul to Inchon. Money is also available for the passage of the Torrey family to Korea, for their maintenance for two years, and for the support of six students. Mr. Torrey was born in China in 1918. His parents, who are Presbyterian missionaries, are presently engaged in rehabilitation work with amputees in Taejon, Korea. Mr. Torrey attended schools in China and North Korea. After World War II service in the Merchant Marine where he earned a Master's Ticket, he studied at Princeton Theological Seminary and the University of the South. He was ordained a priest in 1946. He has been at his present post at St. John's Church since 1949.

The Church in Korea, which today numbers about 4,000, is served by two bishops, six British priests, and 18 Korean clergy.

Moscow Patriarch Names New American Exarch

Bishop Dionisi has been named by Patriarch Alexei, supreme head of the Russian Orthodox Church, as Exarch for North America of the Moscow Patriarchate. An American citizen since 1948, Bishop Dionisi has been serving as Substitute Exarch and Bishop of New York for the Patriarchal Church since last January.

The new exarch was formerly Bishop of Chicago for the Russian Orthodox Church of North America, which does not recognize the authority of the Moscow Patriarchate. He transferred his allegiance to the Patriarchal Church early this year.

Bishop Dionisi fills the post to which Patriarch Alexei had assigned Archbishop Boris of Odessa in 1954. However, in

November, 1955, the State Department cancelled a visa for Archbishop Boris on the grounds that it was contrary to an agreement between the U.S. and Russia which would permit Soviet clergymen to minister only to Russian nationals in the U.S.

In naming Bishop Dionisi, the Moscow Patriarchate apparently has conceded defeat in its efforts to install a Soviet citizen as exarch. [RNS]

Rhode Island Cathedral Becomes Non-Parochial

The Cathedral of St. John, Providence, R. I., recently became one of the few non-parochial cathedrals in the Church. The action was taken after a year of trial and with the consent of the elected representatives of the congregation. Under the new constitution, the cathedral congregation is a church of the diocese with control over its own affairs, except that it will nominate its principal minister, the canon pastor, rather than elect him.

The Cathedral Corporation, which is supported mainly by income from endowments, will be the final authority of the cathedral. It will handle maintenance and operation of the cathedral building and grounds. The dean will be chiefly a diocesan official and will have charge of the services of the cathedral under the bishop. He will consult with a cathedral chapter, which will have no direct relation to the congregation.

The matter of the relation between a parochial cathedral and its parish was discussed at the last meeting of cathedral deans, and it was decided that a report on the operation of the Providence plan would be made to the next meeting.

Religious Ties of Congressmen

The Episcopal Church is well represented in the United States Congress, with 12 senators and 48 congressmen, according to the Library of Congress. The Library recently completed the first official survey ever made of the religious affiliations of members of Congress [THE LIVING CHURCH conducted its own poll on the subject in 1955].

Members of Methodist bodies make up the largest group in Congress; the next largest grouping is that of the Roman Catholic Church, with 84 representatives and 11 senators. Next in order are members of Presbyterian and Baptist bodies. The Episcopal Church is fifth, as it was in 1955, followed by Congregational Christian Churches, Lutheran bodies, and Disciples of Christ.

For the first time a Hindu is serving in Congress, as a representative from California. There are 12 members of the Jewish faith in Congress, and seven Mormons. Twenty members designated themselves only as "Protestants," and four declined to give a religious affiliation. [RNS]



Group of Episcopal delegates at dinner of Broadcasting and Film Commission, from left: John Gunn, BFC staff; Rev. Franklin Rowley; Rev. James Kennedy; Rev. Dana Kennedy, and Mrs. John Green.

Training for Parish Assistants Offered

The first 12-week training program for parish assistants in Christian Education has been announced by the Department of Christian Education of National Council. It will be held at Nashotah House, Nashotah, Wis., from June 10th to August 1st. The Department proposes to hold two or three such sessions a year. Application for admission should be made to the Training Program for Parish Assistants, 28 Havemeyer Place, Greenwich, Conn.

Applicants must be 25 years old in most cases. (Others are encouraged to consider apprenticeship training program provided by the Committee on Recruiting, 100 Fourth Ave., New York City.) All applicants must be presently employed or have the assurance of a parish position, either on a full or a part-time basis. Those employed in parishes must submit letters indicating the approval of the vestry and rector, and the willingness of the rector to join the training program for five weeks during the third month. Others must be interviewed by the diocesan bishop or a member of the diocesan department of Christian education. All applicants must be interviewed by the psychological consultant used by the diocese for the examination of candidates for the ministry, where such a consultant is available.

Those who have no promise of a position may apply to the department, which will help put them in touch with available positions. A maximum of 36 will be accepted. Cost of the program will be \$250, including registration fee, board and tuition. Scholarship help will be available where needed up to a maximum of \$250.

The curriculum of the training program will include the theological foundations and objectives of Christian education, the needs of the learner, the teaching-learning

process, methods and techniques in Christian education, and principles of leadership training. The subject matter heritage of our Church will be studied through the six volumes of the *Church's Teaching Series*. In charge of the program is Miss Johanna K. Mott. She will be aided by three permanent faculty members and a series of 18 additional staff members who will serve two weeks each. Among these are specialists in various branches of learning.

Parish Started in Dance Studio Is Now Third Largest in Kansas

To the growing list of unusual places where church services have been held has been added a dance studio and a gymnasium, both of which were, for a time, the headquarters of St. Michael and All Angels' mission, Johnson County, Kan.

The mission was organized in 1946 by the Rev. Lawrence Spencer with the first services, which were attended by 27 persons, held in the dance studio. The following year the church moved to the gymnasium of one of the local grade schools. In 1948 four acres of land was purchased and an army chapel was erected on the property for a temporary church.

On February 3d a ground-breaking ceremony for new parish buildings was conducted by Bishop Fenner of Kansas. The new buildings will include a church, parish house, educational building, and permanent rectory. Along with the parish house now being built is a paved parking area for 250 cars. Cost of the completed parish house with furnishings will be \$250,000. The next unit to be constructed will be the church and the educational building.

As of January 1st, St. Michael and All Angels' parish has 1,300 communicants and 1,786 baptized members, making it the third largest parish in the diocese of Kansas. The Church school enrollment is 593, the second largest Church school in the diocese.

Program to Reach Unchurched Proposed At BFC Meeting

A 10-year multi-Church project that would make religion attractive to millions of unchurched TV viewers and radio listeners was proposed at the annual three-day meeting in New York City of the National Council of Church's Broadcasting and Film Commission.

At least half of the Americans are "indifferent" to programs labeled "religious," said Dr. S. Franklin Mack, executive director of the BFC, who proposed the plan. "It is a serious question whether such persons will be not scared off by programs that are openly church-sponsored," he continued. Dr. Mack urged that the three major faiths — Roman Catholics, Jews, and Protestants — together sponsor and produce a joint weekly TV program, nation-wide, that would promote spiritual values without reference to specific beliefs. This would take the place of present rotating programs. Dr. Mack said he already has asked for a meeting between representatives of TV producing groups of the three faiths and NBC to discuss it.

According to Frederick Sontag, LIVING CHURCH reporter who was present at the meeting, many of the delegates felt that this program was not feasible. Some thought it would not be passed by the N.C.C. General Board, others that it would be blocked by Roman Catholic or Jewish groups.

A resolution was debated which would have asked Churches affiliated with the N.C.C. to submit all its programs to the B.F.C. before broadcasting them. It would not permit the B.F.C. to veto programs of member Churches. Writes Mr. Sontag:

"The Episcopal group maintained that they wished to cooperate within the limits of each Church having the right to put on the air what it believes in. This position was taken when it became clear in panel discussion that some BFC members felt services such as the consecration of Bishops were 'poor TV' and accordingly should not be on the air. The right for each Church to produce what it considers its basic heritage and beliefs was the center of the Episcopal position."

At one of the sessions of the meeting Dr. Mack denied that the BFC was trying to bar from the airwaves the more conservative branches of Protestantism. He said that "we have no intention or desire to control all religious broadcasting. Neither do we desire to get anybody off the air." He said the BFC did not hold that it was "morally wrong or unethical" to buy time; it simply "advised against it."

"While the purchase and sale of time for religious broadcasting is not wrong," Dr. Mack said, "it tends to become competitive and divisive. Ability to pay should

not be allowed by networks or stations to outweigh such considerations as representativeness, potential audience, and real value to the community."

It was reported at the meeting that nearly 200 television programs were produced by the BFC last year. They were aired over 465 of the country's 475 TV stations. It was also reported that more than 500 radio stations carried 271 different religious programs under its auspices.

First Seniors Graduate at Christian University, Japan

The first commencement exercises of the International Christian University in Tokyo, Japan, scheduled for March 21st, were to be attended by 11 well-known American Churchpeople. The new university is an interchurch enterprise in which Churchpeople have taken a leading role.

The visiting Americans were also to take part in the dedication ceremony of "Sibley House," a residence hall for graduate students which is being built in honor of Mrs. Harper Sibley. Mrs. Sibley is a Churchwoman and is vice president of the Japan International Christian University Foundation, Inc., and chairman of its national women's organization. She was asked to be one of the principal speakers at the Commencement Day program.

A congratulatory message was sent to the university by Bishop Sherrill, in which he recalled a visit made by him to the university over three years ago. Other messages were sent by the Rev. Claude L. Pickens, Jr., of the Overseas Department of National Council; Mrs. Arthur Sherman, executive secretary of the Woman's Auxiliary, and others.

American Prelate Elected Jerusalem Armenian Patriarch

Archbishop Tiran Nersoyan, former head of the Armenian Apostolic Church in the United States, was unanimously elected Jerusalem Patriarch. The post had been vacant since the death in 1949 of Patriarch Cyril Israelian.

The election was held by the Brotherhood of St. James, an organization which administers the properties of the Church in Jerusalem and to which all Armenian clergymen in the Holy Land belong.

The new patriarch, who was born in Turkey in 1904 but is an American citizen, headed the Church in the United States for 10 years until his resignation in 1954 because of ill health.

Last October, Archbishop Nersoyan was expelled from the Old City by the Interior Ministry of Jordan. He immediately went to Beirut, Lebanon, where he remained for about two months until given permission to return.

The Jordanian authorities gave no reason for his expulsion. The action was

taken a month after the Jordan Supreme Court had upset a previous government order for his deportation on charges of engaging in politics and "maintaining relations" with Soviet Armenia and the Ecumenical (Eastern Orthodox) Patriarchate at Istanbul. The Catholicate, supreme body of the Armenian Church, is located at Etchmiadzin, Soviet Armenia.

Armenian Church spokesmen called these charges "ludicrous." They said every senior Armenian clergyman must have some relations with the Church's Holy See in Etchmiadzin, "just as Roman Catholic bishops maintain relations with the Vatican."

The Armenian Church has nearly 1,000,000 members, mostly in North and South America, Europe, and the Near and Middle East. [RNS]

New Tacoma Boys' School To Be Opened in September

The Charles Wright Academy, a new Episcopal school for boys, in Tacoma, Wash., has been launched and will be opened next September. The school will be sponsored by the "Church Schools in the Diocese of Olympia," a diocesan corporation.

The new school, named in honor of the late Charles Barstow Wright, pioneer president of the Northern Pacific Railroad and a founder of Tacoma, will be the first of a group ultimately planned for the diocese. A tract of 130 acres has been purchased as a site for the school on the outskirts of Tacoma and the building is now being remodelled. Classes in kindergarten and the first four grades are planned for the first year, with additional grades being added year by year until 12 grades are included. At present only day pupils are being enrolled although a boarding unit is anticipated in the final plans.

Elected as headmaster was the Rev. Charles Bradshaw, a graduate of the University of Pennsylvania and Wells Theological College in England. Mr. Bradshaw has recently transferred to the diocese of Olympia from Iowa where he was ordained in 1951. President of the local board of the new school is Samuel H. Brown, an executive of the Weyerhaeuser Timber Company.

The new school will be a sister institution to the Annie Wright Seminary, one of the oldest girls' schools on the West Coast.

Deplores Nuclear Tests

The British Council of Churches approved a statement at its semi-annual meeting deploring the British government's decision to carry out nuclear tests near Christmas Island in the South Pacific.

At the same time the council called for an end to further hydrogen bomb tests by the U.S., Russia, and Britain. [RNS]

Moscow Synod Appeals For Return of Exiles

The Moscow Radio broadcast an appeal by the Holy Synod of the Russian Orthodox Church for exiles to return to the "fold of the Mother Church." The appeal claimed that a number of archbishops, metropolitans, bishops, and priests had "come home" from the United States, China, Germany, Australia, France, and other countries.

"They are now working in unity and brotherly love for the good of the Russian Orthodox Church," it said. The synod urged other Russians to return to the Soviet Union and do likewise.

Declaring that freedom of the Church exists under Soviet law, the synod said time had proved how "unfounded were the fears" that the Church was "doomed to destruction" after the 1917 revolution.

"Time has shown something different," the appeal said. "By the grace of God the Russian Orthodox Church lives and greets you in the love of Christ. In the Soviet Union the Church is by law free in its internal affairs. All religious bodies here are equal before the State."

"The State ensures for religious bodies freedom in their internal government. It seems to us that there are now no grounds for the continued division between members of the Russian Orthodox Church brought about by causes which have already lost their force." [RNS]

American Church Union Summer Schools Doubled

As a result of an unusually heavy demand for trained leaders for summer Church schools, the committee on Religious Education of the American Church Union has announced that it will double its 1957 teacher training program and will provide leadership for 36 three-week school periods rather than the 18 originally planned.

The training sessions have been changed from DeKoven Foundation in Racine, Wis., to Margaret Hall School, Versailles, Ky. Seminarians, college and university students, and others interested in religious education will meet at Versailles the week of June 17th for a training course on "How to Teach Religion to Children." Thereafter, assigned to teams, the trained leaders will visit pilot parishes and conduct surveys and summer Church schools. The Margaret Hall training session will also be open to parochial Church school leaders who may desire to enroll.

Canon duBois, ACU executive director, stated that requests for ACU trained leaders for 1958 summer schools would indicate the likelihood of a considerable expansion of the program next year. He said that the increase in the number of schools for this coming summer had created a need for more leaders and that applications would be welcomed.



Episcopal Church Photo

H. V. Harper visits on yacht of the president of Liberia. From left: the Hon. James Green, governor of Liberia; Bishop Harris of Liberia; Dr. Harper; and the Hon. W. S. V. Tubman, President of Liberia.

Training of Liberian Church Workers Initiated by Dr. Harper after Visit

"Liberians are rapidly and increasingly taking the responsibility for their own church," according to the Rev. Howard V. Harper, executive director of the Presiding Bishop's Committee on Laymen's Work, who recently returned to New York after a two-week stay in Liberia.

Dr. Harper arrived in Liberia on February 11th and left on February 25th, covering about 1,000 miles and visiting and making in Robertsport, Monrovia, Buchanan, Greenville, Harper, Webbo, Pleebo, and Cuttington College at Suakoko. Dr. Harper stated that he was "tremendously impressed with the schools" in Liberia. "Cuttington is perhaps the hope of Liberia," he said, adding that it was one of the happiest places I ever saw." The most important single development in the district, according to Dr. Harper, is the training of Liberian clergy and church workers. He said that in all of his visits, he had seen only two white non-Liberian clergymen and half a dozen non-Liberian teachers.

Dr. Harper's aim in visiting Liberia was to determine, with the help of Bishop Harris and of other Church leaders, how the district could use the facilities of the Presiding Bishop's Committee on Laymen's Work. As a result, the Liberian church will hold some kind of canvass in every parish and mission during 1957, attempting to increase responsibility for its own financial support, and using "family record cards" to straighten out and bring communicant lists up-to-date. The committee will also work closely with the Liberian Church in attempting to locate existing communicants, presently "lost" among the sometimes highly-transient population, and will supply "layreader's manuals" for use in evangelizing the un-

churched. Laymen will also take responsibility for opening and staffing new missions and Sunday schools.

One immediate result of Dr. Harper's visits in Liberia was the setting up of a "keyman" in each parish and mission represented at the mass meetings which he held in the eight towns to explain the structure of his Committee. These keymen will receive Committee materials for adaptation to their own needs. The Liberian Secretary of War, Dr. Harper noted, had accepted the post of laymen's chairman for his missionary district; a Senator and an Attorney General are included among the new Keymen.

Through helping Liberians take increasing support of their own Church, Dr. Harper feels that the Church may overcome the results of a "paternalistic attitude" established toward them by early Christian missionaries, which has tended to make it difficult for the African to see "why support of his Church should be up to him."

"Another mistake the Church is now paying for," he stated, is the early missionaries' rejection of the native's religion rather than the "lifting and expanding" of the native's concept of God and of his total view of life. He feels that the Church is overcoming this with increasing success by showing Africans the "divinely-revealed laws by which God provides the fruits of the earth," and "by showing him that dependable health laws can replace the whimsey of the gods."

"Progress is being made more rapidly than ever before," says Dr. Harper. "As a result of the Church's school programs and its health and agricultural programs, the Christian religion is beginning to touch all of man's life in Liberia."

Monday Deadline for Filing Waiver for Social Security

More than half of the nation's clergymen — about 100,000 — have thus far signed up for Social Security, the Department of Health, Education and Welfare announced recently.

The Department reminded members of the clergy and religious orders that they must file a waiver of Social Security exemption prior to April 15th, in order to qualify for coverage.

Congress is studying legislation to extend this deadline, but may restrict it to clergymen employed by small Christian colleges who had erroneously believed they were covered by Social Security since 1951 when the program was extended to employees of non-profit institutions.

Clergymen cannot qualify merely by paying their self-employment tax but must file Internal Revenue Service Form 2031, the required waiver. The Department expressed concern that some clergymen may not have understood this requirement. Form 2031 is available from any Social Security district office or Internal Revenue Service office, the announcement said.

Members of the clergy were specifically exempted from coverage in the original Social Security Act of 1936 and must specifically waive this exemption to comply with the 1954 amendment which permitted them for the first time to elect coverage as "self-employed" persons.

Once a waiver is executed it cannot be withdrawn and Social Security taxes must be paid annually thereafter. Unless a waiver is filed by April 15, 1957, the clergymen may lose any future opportunity to participate in the Social Security system.

[RNS]

Freedom for Makarios Brings Hope for Cyprus Solution

New hope was seen for a solution of the problem of Cyprus with the recent freeing of Greek Orthodox Archbishop Makarios by the British. The Archbishop will be permitted to leave the Seychelles Islands, where he had been confined since March, 1956, and to go anywhere he wishes except to Cyprus. After the announcement that Makarios and three other Orthodox leaders with him would be freed, the Marquess of Salisbury resigned from the British cabinet, saying he feared the decision would harm Britain's relationship with Turkey. The British Foreign Secretary, Selwyn Lloyd, said that he regretted Lord Salisbury's resignation, but felt the Cyprus move was the right one.

At the time of the Archbishop's exile a number of protests were heard from Church leaders, including the Archbishop of Canterbury and leaders of the World Council of Churches.

BOOKS

Grazing the Edge

THE CROSS OF CHRIST. Eight Public Lectures. By **Vincent Taylor.** New York: St. Martin's Press. Pp. vii, 108. \$3.

In Christ God has bisected the line of time, so that all that goes before Him is preparation and all that follows is consequence. The coming of Christ is D-Day; V-Day has yet to come." So writes Vincent Taylor in *The Cross of Christ* (p. 8), which consists of eight public lectures delivered at Drew University, Madison, N. J., in the fall semester of 1955-1956.

In successive chapters of this book Dr. Taylor traces the meaning of the Cross as seen by our Lord, by St. Paul, by the writer of the Epistle to the Hebrews, by St. John and by certain notable theologians of the last century (J. McLeod Campbell, H. Bushnell, R. C. Moberly, G. Aulén, etc.), with a concluding chapter in which he puts forth a modern restatement of the atonement.

There may not be in these lectures much that is new, but they do represent the mature thinking — and, one might add, the devout reflection — of a top-ranking British New Testament scholar who here re-evaluates a number of insights that stand in need of fresh appraisal in every generation.

Dr. Taylor is a Methodist, but there is little if anything in these lectures to which Anglicans can take exception, and much with which they will find themselves in fullest sympathy:

"In the Lord's Supper, with angels and archangels and the whole company of heaven, the believer is brought into communion with Christ, pleads His Sacrifice, and shares in the power of His saving ministry" (p. 103).

FRANCIS C. LIGHTBOURN

SPIRITUALS, ALBUM ONE. Sung by **Hobart Mitchell.** Selection #146. Recorded Tape of the Month Club Inc., 449 W. 51st St., New York 19. \$6.95. 7 in. reel, 7½ I.P.S., approximately 1200'.

It is easy to forget that God can inspire his poets and musicians in the most unlikely places. For example, when shiploads of slaves were brought to America from a distant continent and taught the rudiments of the Christian faith, they responded by producing what is probably America's most enduring contribution to the musical and religious expression of the meeting of man and God — the Negro spirituals.

The spirituals, coming from a simpler and starker age, are not easy to sing. It requires a fine musical sensitivity and

a spiritual depth to recapture and express what the spirituals originally conveyed.

One who can sing them is Hobart Mitchell, who has specialized in his frequently presented program, "Sermon in Song." A deeply religious man, he combines inner understanding of the spirituals with thorough musical training and an unusually expressive baritone voice.

The tape which he has now recorded — *Spirituals, Album One** — will find many uses. It is memorable folk music in its own right, and sung right. It can easily serve as a background for private meditation. I can imagine parts of it being incorporated into retreats and other group experiences.

CHAD WALSH

Books Received

THE HAND OF GOD. By **Oswald W. S. McCall.** Enlarged Edition. Harpers. Pp. vii, 180. \$3.

AND UNTO SMYRNA. . . . The Story of a Church in Asia Minor. By **S. W. H. Bird.** James Clarke & Co., 33 Store St., London, W.C. 1. Pp. 124. 6/ (about 85 cents if ordered direct; about \$1.50 if ordered through an American publisher.)

PILGRIMAGE TO THE SHROUD. By Group Captain **G. L. Cheshire.** With a Foreword by His Grace, the [Roman Catholic] Archbishop of Birmingham. McGraw-Hill. Pp. xvii, 74. \$2.50.

THE STATUS OF ANIMALS IN THE CHRISTIAN RELIGION. By **Major C. W. Hume.** With marginal drawings by **Fougasse.** Animal Welfare Institute, 22 E. 17th St., New York 3, N. Y. Pp. x, 109. \$1.25. [Author is a Church of England layman.]

WONDERS OF MAN. Mysteries That Point to God. By **Gary Webster.** Sheed & Ward. Pp. 152. \$2.50.

THE BIBLE AND THE LITURGY. Liturgical Studies, Volume III. By **Jean Danielou, S.J.** University of Notre Dame Press, 1956. Pp. x, 372. \$5.25.

LIVING WITH GOD. An Introduction to the Practice of Prayer. By **E. W. Trueman Dicken.** London: Mowbrays. New York: Morehouse-Gorham. Pp. 86. Paper, \$1.25.

A SIMPLE GUIDE TO PRAYER. By **John Underwood Stephens.** Abingdon Press. Pp. 124. \$2.

WHAT HAPPENS IN BOOK PUBLISHING. Edited by **Chandler B. Grannis.** Columbia University Press. Pp. x, 414. \$5.50.

THE CHRISTIAN AND THE WORLD OF UNBELIEF. By **Libuse Lucas Miller.** Abingdon Press. Pp. 240. \$4.75.

THE CHARACTER OF MAN. By **Emmanuel Mounier.** Translated into English by **Cynthia Rowland.** Harpers. Pp. ix, 341. \$6.

A POPULAR HISTORY OF THE REFORMATION. By **Philip Hughes.** Doubleday. Pp. 343. \$4.

THIRTY YEARS A WATCH TOWER SLAVE. The Confessions of a Converted Jehovah's Witness. By **W. J. Schnell.** Baker Book House. Pp. 207. \$2.95.

VIA MEDIA. An Essay in Theological Synthesis. By **E. L. Mascall.** Seabury Press. Pp. xvi, 171. \$2.50.

TO MY SON. Faith At Our House. By **Dale Evans Rogers.** Revell. Pp. 142. \$2.

*Contains: "Swing Low, Sweet Chariot," "Dere's a Man Goin' Roun' Takin' Names," "Every Time I Feel the Spirit," "Lord, I Want to Be a Christian," "Go, Tell it on the Mountains," "Go Down, Moses," "Nobody Knows the Trouble I Seen," "Wade in the Water," "He Never Said a Mumbelin' Word," "Standin' in the Need of Prayer," "I Couldn't Hear Nobody Pray," "Heaven Bells."

LETTERS

When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.

Passing the Book

The psychological jolt of finding no color in a recent issue of *THE LIVING CHURCH* has convinced me that I have procrastinated too long in responding to your plea for additional subscribers. Hope that this economy move produces a similar response among many of our readers.

You will be interested to know that my copy of *THE LIVING CHURCH* is circulated through our office where it is greatly enjoyed by everyone, even though none of the rest of them are Episcopalians. Of course, from the standpoint of a printer, we admire the format; but probably the most outstanding thing to all your devoted readers is the complete and well-rounded coverage of Episcopal news, and of religious subjects in general. Personally, I find the editorial policy of your magazine stimulating as well.

ALTON, ILL. ECKFORD J. DE KAY

Threads of Moral Action

Dr. Leland Henry's "Moral Dilemma of the UN" in the March 17th issue must command a respectful hearing because of the long devotion of its author to the ideals of international justice in an orderly world. His eloquence on behalf of world government and Atlantic union are well remembered, and he does indeed forcefully point up the fact that the "realistic" games of international politics are played under die-hard rules of savagery.

But as your editorial rightly says, the UN is not a world government, and the world law of Dr. Henry's ideal is still in the embryonic stage. The UN is an association of 81 self-interested nations in vastly varying stages of the development of group morality.

Of course we are shocked and frustrated about the Hungarian revolt. But to withdraw support of the UN because of this failure, or even to compel the expulsion of the Kadar delegates and the USSR, would not improve the situation. The defiance of Russia, Hungary, and India will work to their detriment, even as the compliance of Britain, France, and Israel will in the end carry more weight and tend to strengthen the so little-tried process of coöperation through the UN.

Governments at all levels — and Churches, too, and all human institutions — are faced with moral dilemmas but the answer is not to do away with government, or church and other organizations. The thing to do is to stay with it, to strive for improvement and strengthening of the gossamer threads of moral action.

Christians would do well to learn all they can about the UN, weighing its defeats against its countless small victories and its growing area of effectiveness. It does seem that God's will for us in this broken century is that we should grow in coöperation and understanding and underlying unity. Let's stay with it even in the face of bitter disillusionment, in Christian unity where it is hard enough, and in the UN where it is a whale of a lot more complicated!

(Mrs.) CLIFFORD C. COWIN
Lakewood, Ohio

Anglican and Roman Catholic students pay a visit to St. Sergius' Russian Orthodox Theological Seminary in Paris

a pilgrimage—

and a problem

By William Bush

There were once two men who wanted the same piece of property: a Russian bishop and a movie promoter. The movie promoter had money but the bishop had faith. The property was sold at auction. The bishop outbid the movie promoter.

Although he was astonished that the bidding had gone no higher, the bishop nevertheless had no money with which to pay his bid. An appeal was therefore sent forth to all Russians in the city and in every Russian parish a special alms basket was passed around. There was almost no money but in this basket, for the immigrants had no money, but there were rings and bracelets, necklaces and precious gems to make good the bishop's bid. Thus was purchased the property on which now stands one of the beneficiaries of the Good Friday Offering of the Episcopal Church — St. Sergius' Russian Orthodox Seminary in Paris. And, it is of importance that, "according to the way things be ordered," the auction had taken place on St. Sergius' day!

On January 20th of this year, eight Anglican and Roman Catholic students made a Sunday afternoon pilgrimage to this institution. In one sense I was responsible for the group since it was a friend of mine, a student at St. Sergius', who had invited me to hear Vespers sung at the seminary church and had, with the invitation, assured me that any friends would be most welcome.

In conversations with three Roman
April 14, 1957

An American student, a graduate of Hobart College in New York and now a student at St. Sergius', pauses before the gate at 93, rue de Crimée, entrance, after twists and turns, to the theological institute, which is located on a hillside.



World Council
Of Churches Photo

Catholic friends — one French, two American — I had been assured of their interest in the event. I presented the matter to my fellow Anglicans at our student breakfast at St. George's after the early Mass on the day of the proposed visit. At five o'clock when we assembled in rue Pierre Nicole I was pleasantly surprised to find the invitation well received by the Anglicans, with St. George's ably represented by a New Zealander and an Australian as well as by two English students.

After a 45-minute *Metro* ride and a brisk walk of several blocks we found ourselves before number 93, rue de Crimée, marked only by an iron gate surmounted by a Latin cross. Being somewhat familiar with the site, I led my companions through the gate and straight back through a sort of alley, at the end of which stands a quaint little house adorned by a painting of St. Sergius on the middle portion of the second story with a votive light burning in front.

A turn to the left in front of the little house confronted us with a series of very broad steps leading up the hillside on which the seminary is located. On either side of these steps stand the buildings of the seminary and at the top of them the two-story frame church crowns the scene, strange in its austerity to the unaccustomed western eye. The actual church is on the top floor, which is gained by a double wooden stairway embellished by carvings.

We did not linger to admire this "little Russia" as we mounted the steps in the last light of a winter day, for Vespers had already begun in the church. Upon entering we found ourselves in almost total darkness. Only votive lamps and the candles of the faithful before the major icons, along with a light burning on the lectern from which Vespers was being sung, illuminated the vast frame hall which seemed so barren in the sense of seats or pews yet so utterly filled by things invisible.

In the church I spotted our host who, after motioning me outside, explained that, since it was not a festal service, it was not of too much interest. He therefore suggested that perhaps the group would find it more beneficial to have a discussion of the seminary church and of the Orthodox Liturgy. We were thus all conducted outside to be assembled into a classroom below the Church where, for almost an hour, we found ourselves

deeply engrossed as we had explanations made, questions answered, and saw, thanks to our host, the parallels as well as the differences between the eastern Liturgy and the western Mass.

Windows of Heaven

We were singularly impressed by our host's comprehensive knowledge of the western Mass and of the liturgical movement. His comments upon the westward position and on other "primitive" practices at the Latin Quarter parish of Saint-Séverin were particularly enlightening, manifesting his own sincere interest in the efforts of the western Church to mediate the Incarnation of God to her faithful through the Eucharist. His explanation of the Orthodox conception of the Liturgy as the unique act of the day — an act which cannot be repeated on the same altar the same day — was stimulating for those of us who are accustomed to numerous Masses in one day and to the idea of offering a special Mass for a special intention.

One comment which our host made on the Orthodox sentiment in regard to the bread to be used in the Liturgy was particularly striking in its beauty. He told us that they compare the bread which, by the action of the Holy Ghost becomes the habitation of the Son, with the body of the blessed Virgin which also, by the action of the Holy Ghost, became the habitation of the Son. Of equal beauty was the idea of the Eucharist's being the offering to God of what is rightly His: all of creation.

Vespers had now been finished above us and we ended our discussion to go once again into the church. This second entrance was all the more moving since we had more knowledge than before with which to examine the exterior manifestations there displayed of that interior truth, revealed in Jesus Christ, which the Orthodox Church holds to be her sacred trust, her very *raison d'être*. The "Epiphany tent" — a large tub containing holy water and covered with a cloth — was a novelty for some of our group. The 16th-century portals and certain ancient icons were of singular interest to the artists among us. We were reminded by our host that icons, as are the saints or the biblical scenes they portray, are the "windows of heaven" through which we look toward God.

After our visit to the seminary Church, there was another event which, for us three Americans, took

St. Sergius' in Paris

By DONALD LOWRIE

The report of St. Sergius' Russian Theological Seminary in Paris for the academic year 1955-56 indicates a year of excellent pan-Orthodox work. Of the 29 regular students, 14 were Russian, nine Greek, three Serb, one Bulgarian, one German and one American. Five other students heard lectures, not for credit, during the year. The list of non-Russian students is a good indication of the service the Seminary renders to other Orthodox Churches.

An interesting novelty in the ecumenical life of the school, the past year, was an exchange of professors with the Protestant Faculty of Theology. Professors Zenkovsky and Kniazeff lectured in the Protestant seminary, and Professors Michaeli and Kullman at St. Sergius'. The center of Orthodox studies for non-Orthodox organized by St. Sergius' professors finished its third year with a constantly increasing attendance. A growing interest in the Orthodox Church is notable in France.

on a special importance. This was our conversation with the two American students who are studying for the priesthood at St. Sergius'. For we suddenly found ourselves confronted by two compatriots who had no smack of being "foreign" (which adjective, I believe, usually rests uppermost in the minds of most of us whenever we think of the Orthodox) and yet who were studying to become Orthodox priests. To emphasize their "Americanism" it must also be added that both of them are so far removed from their Russian heritage that they are having to learn Russian at the seminary. One of them showed us his copy of the Liturgy in English and confided that it was hard to adjust to hearing nothing but an unfamiliar language in church.

Sloughed off Markings

All of this came as rather a jolt to us Americans and we began to ask ourselves just what was in store for the Episcopal and Roman Catholic Churches in America as they find themselves confronted by a fully American Orthodox Church? For within the next 50 years the various Orthodox Churches will in all probability have sloughed off their nationalistic markings to emerge as an American Orthodox Church, bound together by a common faith and a

Common Liturgy in English. This liturgy translated into English is currently used by the individual churches when they find it necessary to mediate the incarnation to the younger generations who do not understand the language of their grandfathers, such as the two students at St. Sergius'.

And what position is the western church to take in regard to this coming phenomenon in America? I cannot speak on this question for my Roman Catholic friends. But I can, perhaps, speak to a very modest degree of my own part of the Christian church, the Protestant Episcopal church, by way of some reflections on the subject. These reflections are, I believe, centered around some challenges being presented to us by the Holy Ghost as He acts in history — and in American history — to bring mankind to Him and, more especially, to bring His Church into one fold.

Our Part

The warm friendship which has existed between the American Episcopalians and the Orthodox must grow beyond friendship if we are to shoulder our part of the common sin which has broken the visible Body of Christ into many pieces. It will be a problem particularly for converts — and for these I feel I can speak since both my parents and I are converts to the Episcopal Church from evangelical Protestantism. The Protestant who is looking for "something more" — i.e., a sacramental as well as a Gospel Christianity — will soon find the Orthodox church less forbidding from the standpoint of being "foreign" and thus all the more enticing for thoughtful examination.

This poses what might well become a problem for our priests as well as for those of us of the laity who have, from time to time, the singular blessing of leading others to discover an historic Christianity in the Episcopal Church. For example, how is an Episcopal priest or layman to answer the prospective convert who starts asking questions about such things as the *Hoque* clause in the Creed? About the discipline which requires that little children wait until old enough to be "sufficiently instructed" (Book of Common Prayer, p. 277) before receiving Confirmation and the Body and Blood of Christ? About the traditional authority we have for our rather mottled form of Holy Communion which, although in English, is incomparable beauty, is nonetheless



World Council of Churches Photo

NO STUDENT attends St. Sergius' to enjoy the luxury of physical accommodations. The extreme simplicity of life in the dormitories is shown here.

less a construction of the 16th century modified subsequently as its inadequacies were generally felt? About the invocation of the saints which, at its best in Anglo-Catholic circles within the Episcopal Church, is all too often a sort of self-conscious aping of bad Roman Catholic devotion? About the general laxity among Episcopalians in regard to Confession? And finally, about the American Episcopal Church's official position on the famed Thirty-Nine Articles which have ever been a bone of contention for the Orthodox when viewing Anglican approaches to unity?

One can be sure, of course, that the prospective convert who asks such questions will be an exceptional one. Yet out of the vast number of converts who discover the Episcopal Church as university students and who become Episcopalians only after careful historical investigation and critical reflection, there is sure to come a limited number. And it is this limited number of exceptional converts who may well be the work of the Holy Ghost challenging us to move forward toward unity.

We dare not face this prospect with any spirit except that of humility. Where we are wrong we must be willing to admit it and, at the same time,

strive within our own part of the Church to bring a restoration of those truths which Orthodoxy has guarded as a precious treasure throughout the centuries of separation from the west.

Indeed, perhaps the Roman Patriarch himself is opening the way for such a restoration throughout all of the west with the Uniate Churches, which, although in communion with Rome, are allowed to retain many of their eastern customs. Even if their Orthodox brethren consider these Uniates as unfaithful to eastern tradition in aligning themselves with the western patriarch, these same Uniates are, nevertheless, rendering a unique service to the Roman Catholic population in America in showing them that there is more than the western aspect of Christianity.

The Way of Truth

This is a lesson yet to be learned not only for the majority of Roman Catholics but also for the majority of Episcopalians. Do we ever dare entertain the thought that, on certain points, we might — along with all of the Roman Church — have something to learn; and that in order to heal the broken Body of Christ, someone, somewhere, must face up to his errors and be willing to yield? For unity will come in God's way, which is the way of truth. None of us can dare to hope to see the truth without an utter, self-effacing humility.

These were the thoughts which rose in my mind as we five Americans — Orthodox, Roman and Anglican — conversed together and exchanged ideas on the future of unity for the Mystical Body of Christ.

We were rather loath to take leave of our hosts who had made us feel so much at home in eastern Christian surroundings. As we descended the steps to the bottom of the hill, out through the iron gate and into the cold January night, we all felt within us the real accomplishment of a pilgrimage which we, as western Christians, had made that afternoon to the eastern Church, so excellently represented by the seminary.

Moreover, as in the story of the purchase of the seminary, there is a significance in the date. For it happened that this "informal pilgrimage" — unarranged, unplanned, something which just, as it were, fell together among a group of Christian students in Paris — took place, "according to the way things be ordered," on the Sunday within the Church Unity Octave!



How To Pray*



especially when the mind is in neutral

By the Rt. Rev. Everett H. Jones
Bishop of West Texas

Many people earnestly want to pray but they don't know how. Many others who have been praying for years want to know how to pray better; they know they have not found the full power and joy of the prayer life.

I want to give you a very simple and definite method or pattern of prayer that can be followed at any time or in any place; it will work at home or in church, on a bus or when you are taking a walk. It is a way that can be used to sanctify the leisure moments of your life, when your mind is in neutral. How many times there are when we can lift our thoughts to God if we will and if we know how!

This plan follows the cross, which is especially in our minds this Holy Week. It follows a natural sequence and it brings out the variety and richness of our relationship with God — a variety we can experience in even five minutes of prayer.

1. We begin with *the top of the cross*. It reminds us to look up to God. We call this adoration.

We are made in the image of God, and therefore we can relate ourselves to God. We have something of His mind, His will, His heart. He can speak to us, and we can speak to Him. All of these thoughts are in our mind as we begin the glorious act of prayer. "Holy, Holy, Holy, Lord God of

Hosts. Heaven and earth are full of thy glory. Glory be to thee, O Lord Most High."

All effective prayer begins in the atmosphere of reverence and love. Our Lord taught us to begin by saying "Hallowed be thy Name." Only within this setting of true devotion can the other forms of prayer have their full meaning. Just as earthly lovers never tire of hearing the words, "I love you," so God, the great lover of our souls, never tires of hearing His children coming to Him in loving adoration.

2. We pass then to *the right arm of the cross*. Here we enter a mood of humility. We call this confession or penitence. In the presence of the holy God we realize our own unholiness; we are weak and frail and sinful. We have done things of which we are ashamed.

The hardest time in the world for me to be honest is when I am looking at myself. Yet in the presence of God I must be. I can wear no cloak of pretense or hypocrisy, for unto Him all desires are known and from Him no secrets are hid.

The one hopeless person in the world is the self-satisfied one. No one under heaven, even in the blackest sin, is outside the reach of God's forgive-

ness if he is honest about his sin, if he confesses and asks God's grace and strength.

3. We go then to *the left arm of the cross*. Here we express our gratitude. This act we call praise or thanksgiving. We remember this is still a good world, not because men are good or because there is no tragedy in it. It is good because it is God's world. He is in it and He has a plan and purpose for it.

It is so easy for us to miss all the good and beautiful things around us and to concentrate on the bad and ugly. A friend came to me greatly upset about a personal problem; it was all she could talk about. I put a small smudge of black ink on a paper and asked her what she could see as she held the sheet before her. She replied "A black spot." "Yes," I said, "but that is only a small fraction of what is before you, for the page is 98 per cent white space."

We have answers to prayer to thank God for; we have personal blessings to thank Him for; we have the Bible and the Church and Christ to thank Him for. We can spend a long time on this arm of the cross if we open our eyes to see what God has done for us.

4. Now we consider *the crossing where the horizontal and vertical lines of the cross meet*. Here we remember others, in what we call intercession. I like to associate this part of the cross and this kind of prayer with that phrase from one of our hymns, "Where cross the crowded ways of life." Out in the world there are those who carry heavy burdens, inner feelings of guilt and oppressive sorrows. We reach out to them in our prayers. Intercession is "love on its knees."

So often this is all we can do for those we love. Suppose you have someone in a position of peril, or who is having an operation. All you can do

*Adapted, with permission of the publishers, from the pamphlet, *How To Pray*. Forward Movement Publications, 412 Sycamore St., Cincinnati 2, Ohio. Six cents.

to lift that loved one again and in to the goodness and love of God. Many people find this kind of prayer more real when they keep a list of those for whom they are praying, a list that is constantly being revised to take note of new needs. It is one valuable method of keeping our prayers going.

Finally, we stand at the foot of the cross. And now we bring to God our needs. This is what we call petition. It is the first kind of prayer we know, and for a long time as children it was the only kind we knew. But when we grow up it does not come so fast but last.

The surprising thing when I get to the foot of the Cross is how little I really need. I am overwhelmed as I stand in that holy place with how much God has already done. I can scarcely take in "love so amazing, so divine." My prayer is that I may have the grace to receive and the power to use God's gifts.

But there are often real needs, both of the body and of the soul, and these are of concern to God. Jesus taught us that life requires more than bread, and He also taught us to pray, "Give us this day our daily bread."

A friend of mine was dying, in excruciating pain. I gave him a small wooden cross, something to hold onto to keep his thoughts on God. Here I give you a cross to hold, the cross of prayer.

It will sustain you in every experience you may face; it will not fail you in life or at death.

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in the American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who wish to take part in Cycle by offering up the Holy Eucharist on the day assigned.

April

St. Peter's, Rosedale, N. Y.
St. Andrew's, Madison, Wis.
Holy Trinity, Hicksville, N. Y.
The Rev. Wright R. Johnson, Dallas.
St. Clement's, Seattle; St. Luke's, Katonah, N. Y.; St. Paul's, Portland, Me.
St. Edward's, Joliet, Ill.
St. John's, Wisconsin Rapids, Wis.; St. John's, Mt. Pleasant, Mich.

Living Church Development Program

The purpose of this fund is to keep THE LIVING Church alive and keep it growing. Contributions from readers are acknowledged by individual reports mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged\$1,568.35
Receipts March 27th through April 1st 2,000.00

\$3,568.35

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sorts and conditions

MUMPS belongs in the list of undignified ailments, for adults at least. People start laughing when you tell them you've got it, and they really let go when they come and see you with your face twice as big on one side as on the other.

YES, I've got the mumps, but the doctor predicts that I'll be out and around before you read this. No complications are expected. In fact, I've been having the time of my life lolling around in bed and sketching an imaginary backyard garden with a large lily pool dominated by a prize specimen of *Victoria cruziana* with 18-inch flowers and five-foot leaves.

THE GARDEN is walled in, and contains dwarf peach, plum, cherry, and apricot trees, an asparagus bed, salad plants, and a few herbs. Water cress and Chinese water chestnuts grow in a little stream that empties into the lily pool. The pool is not, of course, stocked with common old goldfish. It contains Siamese fighting fish, dwarf gouramis, mollies and helleries, and other tropicals.

IT WOULDN'T really be too hard to make such a garden in a space 50 feet by 75 feet. I wonder why people never do it. I wonder why I won't.

SEEING my luxury, all the other members of the family are feeling symptoms of mumps, not to mention chicken pox, measles, and other assorted diseases. As far as the mumps are concerned, I tell them to wait 18 days if they want to have a legitimate claim to their symptoms. That will just about bring them up to Easter vacation at school.

WORK has been brought home from the office and lies stacked in a neat pile beside my bed. I do some, doze some, and go back to the seed catalogues and Norman Taylor's *Practical Encyclopaedia of Gardening*. (Love that word, *Practical*!)

MY NAME is on the parish prayer list. In my own prayers, I dutifully ask to to get well. Thus do we all conspire, even against ourselves, to cut our precious hours of laziness down to a minimum.

THE BOOK may already exist, or be far advanced in preparation — the book that carries on the researches of Gesell and others up to the child at age 30, the child at 40, the child at 50 — but I haven't seen it yet.

IT WILL SAY: "The new maturity

traits of forty are symptoms of a sub-cycle of growth. Forty is full of self-assurance and energy as long as his activities earn him a tangible reward. He has little understanding of intangible values, and his interest in art, music, and literature has receded, to be rekindled in later years. Forty loves to work! If forty loses his job or is prevented by illness from working at it, his whole world seems to be destroyed. When he is not working, his desire to work takes expression in the form of worrying. Sometimes this worry energy can be harnessed by a clever wife into an interest in cultural values or foreign policy."

"FORTY'S interest in religion," the book will say, "is also most active when expressed in the form of worrying. The comforts of religion mean less to him than at thirty, but if he sees an opportunity to worry about the parish budget or the state of religion in Russia, or the efficiency of the diocesan office, he will seize it enthusiastically."

AND THAT, no doubt, is the reason why I shall never get around to building that enclosed garden.

PETER DAY.



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How The Living Church Family Acts When Its Magazine Is Threatened

THE LIVING CHURCH is not out of danger yet — not by a long way. But when they heard the news, many members of THE LIVING CHURCH Family didn't hesitate about pitching in to save their magazine. There is still plenty of work for the rest of the Family, but this is the story so far.

An editorial in the January 20th issue announced that in 1957 THE LIVING CHURCH must double the number of subscribers. "One year from now may be too late," the editorial said. "The entire magazine industry is suffering from severe pressures in competition for people's time and purchasing power, and many larger and apparently stronger magazines than THE LIVING CHURCH have had to give up the struggle."

So excited was one reader when he read this editorial that he accidentally renewed his subscription twice.



A National Disgrace

The Rev. Joseph W. Zneimer, rector of Trinity Church, Lancaster, N. Y. devoted half of his parish bulletin to some emphatic statements about the value of THE LIVING CHURCH. He said:

"My interest in this periodical is simply this: It is one of the finest Church periodicals in the country. It is designed to increase, in both laity and clergy, a knowledge of what the Church is doing beyond the horizon of one's own diocese. It has been published for the past 80 years, and has been accepted as the medium of expression for clergy and laity of every theological conviction. . . .

"... It is a national disgrace that the members of this great Church are sitting back, and, apparently, enjoying the prospects that THE LIVING CHURCH might have to discontinue its publication because of a lack of supporters . . . 17,000 (subscribers) out of nearly 1,000,000 communicants are seekers of knowledge and the rest sit complacently by implying that they have all the essential knowledge of the Church and that they are not interested in acquiring knowledge. I am not suggesting that THE LIVING CHURCH is the only source of knowledge. . . . But in THE LIVING CHURCH you will read what others are doing in their dioceses and parishes. This is the sort of knowledge that will awaken an interest in our diocese and parish. . . .

"I am not a salesman for THE LIVING CHURCH, but, rather, I am convinced that it is a channel of God's Grace, and deserves the support of the entire Church."

Subscriptions for Library

The Parish Messenger of Grace and St. Peter's Parish, Baltimore, announced "Vestry Endorses 'LIVING CHURCH,'" quoting from the January 20th editorial and adding, "At the last meeting of the Vestry, considerable discussion centered around

this editorial, members of the group expressing genuine concern for a wider reading public for this splendid periodical." The bulletin said that copies of THE LIVING CHURCH would be found in the parish book rack and told where subscriptions could be sent.

It concluded, "In an attempt to share the magazine more widely and to encourage present effort at larger circulation, the Vestry has entered subscriptions for the libraries at Goucher College, Johns Hopkins University, and the University of Maryland."

Parish Budget Buys Bundle

Even though the price of THE LIVING CHURCH had to be increased, St. Mark's Church, Riverside, R. I., increased their bundle subscription from five to 15 copies weekly. Wrote the rector, the Rev. Alexander Stewart, "We find that our bundle plan works very effectively, paid for from the parish budget. The weekly copies are then given to church school teachers, parents or shut-ins. . . ."

Letters of encouragement are pouring in.

To the editors of THE LIVING CHURCH
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Clergy are selling THE LIVING CHURCH. Guilds are selling it. Individual laymen and women are selling it. Others are writing in to ask what they can do.

Volunteers in the diocese of Milwaukee help handle extra office work necessary during the circulation drive.

Volunteer Office Workers

They are:

Miss Harriet Cannon, former teacher, communicant of All Saints' Cathedral, Milwaukee, who also does volunteer work for Red Cross and Milwaukee Federation of Women's Club work.

Miss Helen Deming, former insurance office clerical worker, communicant of All Saints' Cathedral, who does volunteer work for the American Cancer Society and Neighborhood House.

Mrs. Henry Esterly, new member and volunteer worker at Christ Church, Whitefish Bay.

Miss Nan Jonas, organist of St. Peter's, West Allis, attorney's secretary.

Mrs. Charles Otto, St. Peter's, mother of two girls (3½ years and 7 months).

Mrs. Hugh Pillsbury, Christ Church, Whitefish Bay, homemaker, mother of three children aged six, four, and almost two, who teaches 7th grade Sunday School.

Mrs. Fergus With, Christ Church, homemaker, who has a son in college, a daughter in high school, sings in her parish choir, works on its acolytes guild.

What You Can Do

This report gives only samples of what has been done, and only hints at what remains to be done.

There is a place for every Church-member in THE LIVING CHURCH Campaign to increase circulation and, thereby, service.

Look at the check list below. Pick at least one item as your first (if not your second or third) effort to pitch in with the rest of THE FAMILY to save THE LIVING CHURCH for yourself and your Church, and then mail in the coupon today — before it is too late.

EDITORIALS

When Were You Saved?

Why is it called *Good Friday*? The day of Lincoln's assassination is not remembered as a good day by those who revere Abraham Lincoln. The anniversary of the death of a loved one is not called a good day by those he has left behind. And if that loved one had died painfully as a criminal, the anniversary of his death would be regarded all the more as a day of reproach and mourning.

But the Friday on which, year by year, we remember Christ's Crucifixion is *Good Friday*; and in that simple bit of nomenclature is implied nearly everything about who Jesus was and is, what He did, what happened on Easter, and all the great doctrines of the Church about God and man and Incarnation and Atonement and Grace and Redemption.

A story is told of the late Bishop Johnson of Colorado. Once when he was sitting in a railroad station waiting for a train, a stranger came up to him and began to try to convert the Bishop to his variety of Evangelical Christianity.

"Are you saved, brother?" The stranger asked him.

"Yes," said the Bishop.

"When were you saved?" The man asked.

"At three o'clock on a cloudy Friday afternoon, 1900 years ago," said Bishop Johnson.

Efforts to explain just what happened between God and mankind at that moment in history have been made by every generation in terms appropriate to that generation. The New Testament explains it in terms of sacrifice — the gift of a life to God, and the sharing of God and man in a sacrificial meal.

Another explanation, very popular in the ancient world, was one of redemption from slavery. Later, in the medieval world where every man considered it the normal condition of life to be bound to the service of some other man, this concept was expressed as ransom from captivity. In either case Christ "paid the price" to the devil for our release.

The post-Reformation world emphasized the idea of appeasing the divine wrath. If mankind had done wrong, justice required that somebody suffer for it; and Christ undertook to satisfy the claims of justice by enduring the punishment we deserved.

Currently, the term "relationship theology" is being used to refer to another explanation of what happened on *Good Friday*. Our sinfulness has broken the relationship of love and trust between ourselves and God.

Christ's life and death represent the divine initiative in seeking to restore that relationship.

This explanation is neither better nor worse than the "ransom" theory or the "satisfaction" theory. It is just the one that fits our present folkways best. We begin by knowing that *Good Friday* is good, and explain it in a variety of ways, each of which has some Scriptural foundation.

Yes, mankind has been in bondage to sin, and must pay a price to be released. Yes, God's justice does demand satisfaction, and while we may shrink from crude representations of "sinners in the hands of an angry God," we know that Jesus "was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed." The Cross represents not only the outgoing love of God, but the obedience of man. It was a Man that died on the Cross for His fellowmen. Our participation in His victory begins with baptism into His death and continues with communion in His life. And inevitably, somewhere along the line, it includes bearing His Cross with Him.

It is probably true that most believers in Christ — perhaps even all of them — do arrive at a moment of surrender, a time when the victory that Jesus won on the Cross becomes a victory over their own hearts, and Christ takes charge of their lives as their personal Lord and Saviour.

Yet, whether that moment be past or future, whether it slips by unnoticed or arrives like a bolt of lightning, its message is the same: "I cannot save myself. I do not even have to save myself. Christ accomplished it once for all on *Good Friday* 1900 years ago; and He gave me through His Church the means to be baptized into Him and become a sharer in His heavenly feast."

Why Change the Hours?

A hallowed custom of Church life is to change the hours of services on *Easter Day*. A very early service is added — perhaps at sunrise, or at 6 a.m. Then the 7:30 becomes the 8:00, the 9:00 becomes the 9:45, and the 11:00 becomes the 10:45 or the 11:15.

We have long been mystified at these schedule changes, which don't seem to have anything to do with the length of the services or the effort to squeeze in an extra. No doubt there are some parishes that have good reasons for the *Easter* changes. In others, however, they seem to be based on the schedule of last *Easter* and the *Easter* before that, back to a dim and distant past in which the changes may have had a practical value that no longer applies today.

Why not just add the very early service and stick to the regular Sunday schedule for the rest of the day?

PEOPLE and places

Appointments Accepted

The Rev. Richard G. Baker, formerly rector of Andrew's Church, Ashland, Wis., will on June become rector of the Church of the Epiphany, South Haven, Mich.

The Rev. John Battle, formerly vicar of St. Paul's Church, San Jacinto, Calif., is now rector of Grace Church, Cuero, Texas, and in charge of the Church of the Holy Communion, Yoakum.

The Rev. Harold R. Bronk, Jr., formerly rector of the Church of St. Mary of the Harbor, Provincetown, Mass., will move to Cambria Heights, Queens, L. I., N. Y., in Easter Week. He will be rector of St. David's Church there. Address: 118-56 86th St., Cambria Heights 11.

The Rev. Frank Q. Cayce, who has been serving churches at Mayfield, Fulton, Murray, and Hickman, Ky., will on June 15th become assistant at St. Mary's Cathedral, Memphis, Tenn.

The Rev. A. Alden Franklin, formerly vicar of Holy Trinity Church, Wallace, Idaho, and St. Andrew's, Mullan, is now assistant at All Saints' of the Valley, Opportunity, Wash. Address: E. 12817 Broadway, Spokane 67, Wash.

The Rev. David C. George, formerly in charge of Emmanuel Church, Craddock, Va., will on June become rector of Emmanuel Church, Chatham,

The Rev. Thomas A. Hardaway, who formerly served Trinity Church, Henrietta, Texas, is now serving Grace Church, Port Lavaca, Texas.

The Rev. Richard F. Hulburt, formerly vicar of Andrew's Mission, Monroe, Wis., has for some time been rector of St. Matthew's Church, Halliwell, Maine. Address: 69 Middle St.

The Rev. Ralph E. Krohn, formerly rector of Andrew's Church, Edwardsville, Ill., is now in charge of St. John's Church, Townsend, Mont., and Grace Church, White Sulphur Springs.

The Rev. Robert B. Lane, formerly vicar of St. David's Mission, Agawam, Mass., is now rector of St. John's Church, La Porte, Texas. Address: Box 968, La Porte.

The Rev. John S. Martin, formerly rector of St. John's Church, Hermiston, Ore., is now rector of St. Mark's Church, Yreka, Calif. Address: 748 Pioneer.

The Rev. Mack Morris, who formerly served St. Mark's Church, Plainview, Texas, is now serving St. Mark's Church, 208 W. Hopkins, San Marcos, Texas.

The Rev. John C. Owens, formerly in charge of St. Thomas's Church, Ahoskie, N. C., St. Barnabas', Surfreesboro, and St. John's, Winton, will on May 15th become rector of St. Andrew's Church, Wrightsville Sound, N. C. Address: Wrightsville Beach, N. C.

The Rev. Thomas A. Simpson recently resumed full time work as chaplain of St. Luke's Episcopal Hospital, Kansas City, Mo. He had retired for a brief period. Address: 4410 Wornall St., Kansas City, Mo.

The Rev. Robert C. W. Ward, formerly rector of St. Peter's Church, Detroit, and superintendent of St. Peter's Boys' Home, Detroit, is now assistant rector of Christ Church, Detroit. Office: 976 E. Jefferson St., Detroit 7.

The Rev. Lester V. Wiley, formerly non-parochial priest of the diocese of Sacramento, is now rector at All Saints' Church, Colorado and Terreno, Long Beach 14, Calif. Home address: 269 Mycroft Ave., Long Beach 3.

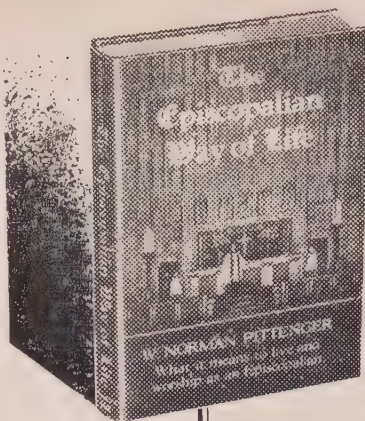
Resignations

The Rev. Alfred R. McWilliams, rector of St. Stephen's Church, Jersey City, N. J., has retired.

Ordinations

Priests

Arkansas — By Bishop Brown: The Rev. Christoph Keller, Jr., on March 25th, at St. John's Church, Harrison, where he will be vicar. He will also serve churches at Eureka Springs and Mountain Home. Presenter, the Rev. J. R. McMan; preacher, the Rev. Christoph Keller, Sr.



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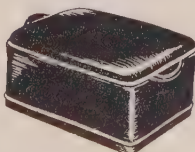
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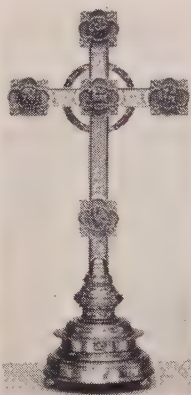
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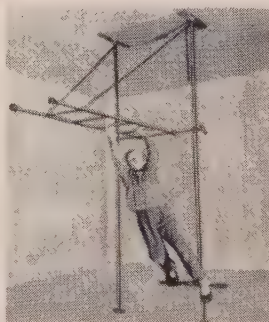
Star-Faille, a new fade-resistant fabric for choral gowns, has been announced by DeMoulin Bros. The new fabric is woven from Celanese, a wonder fabric produced by a special process, whereby acetate yarn is solution-dyed to lock in the color. With fading practically non-existent, re-orders of gowns can be easily matched for color.



Altarware executed by Blunt & Wray of London, the oldest ecclesiastical designers, will soon be available through Morehouse-Gorham Co. The Nettlecombe Chalice, shown here, is a replica of a chalice made in 1479 and is reputed to be the oldest hall-marked silver in England. The Altar Cross, also shown, is cast cross blade. Engraved paterae motifs are cast and chased. Emblems of four Evangelists, Agnus Dei, and tears in nimbus are oxidized silver finished to contrast with brass work.



The Xer-Sizer, which is said to be the only complete indoor training unit ever manufactured, has just been announced by the Bilt-Wel Co. Developed primarily for schools, churches, hospitals and institutions, it can be used for every indoor gym exercise and sells at a one unit price. It is made of furniture steel and wood, and floors and ceilings are protected from mars with neoprene sponge and sheet sponge rubber.



The Biblegraph, a calculator-type index that quickly indicates where answers may be found in the Bible to many personal problems, has been developed by the Brotherhood Guild. Questions are printed around the stationary perimeter of the dial. On the dial are an arrow and three windows. The arrow is pointed to a question and the Bible references are displayed in the windows.



Especially designed for use by Church groups for Church suppers and after Church "coffee hour" is the new "fully automatic" coffee urn by the Tricolorator Manufacturing Co. All that is required is cold water and ground coffee. Flip a switch and a redi-lite signals when coffee is ready. Automatically switches to low heat to keep coffee at right temperature. Available in 30, 50, 80, and 120 cup sizes.



A complete new line of comfort-designed seating for churches has been announced by American Seating Co. The new pewing is of the continuous type, with no arm rests or other obstructions. It is fully upholstered, has foam-rubber seats, supported by all-steel, welded-channel construction, and comes in a wide range of traditional church colors.

address of ordinand: 501 W. Stephenson, Harrison, Ark.

The ordinand's brother, the Rev. Patterson Eller, was ordained in Alaska in February [L.C., arch 31st].

Georgia — By Bishop Stuart, on March 15th, at St. Thomas' Church, Thomasville (Bishop Claiborne of Atlanta preaching): The Rev. Benjamin Immond English, curate of St. Thomas' Church, Thomasville, and vicar of Grace Mission, Cairo; and the Rev. Edward Salmond Shirley, curate of St. Michael's Church, Naugatuck, Conn. Both candidates were presented by the Rev. George W. Shirley, father of the Rev. Edward Shirley.

By Bishop Stuart: The Rev. Walter Birt Sams, on March 16th, at St. Andrew's Church, Darien, Ga., where he is vicar; presenter, the Rev. Talbert Morgan; preacher, the Rev. W. S. Brace.

By Bishop Stuart: The Rev. Albert Huntington Hatch, on March 25th, at Christ Church, St. Marys, Ga., where he is vicar. He also serves St. Mark's, Woodbine. Presenter, the Rev. W. S. Brace; preacher, the Rev. K. M. Gearhart.

Rhode Island — By Bishop Higgins, on March 3d, at the Cathedral of St. John, Providence (the Rev. C. W. Wilding preaching):

The Rev. Alden Read Burhoe, curate of St. Martin's Church, Providence, presented by the Rev. C. W. Wilding.

The Rev. Elliott F. Gauffreau, vicar of St. Andrew's Church, Harris, R. I., and Christ Church, Coventry, presented by the Ven. C. P. Gilson.

The Rev. Dwight C. Hambly, Jr., curate of the church of the Transfiguration, (Edgewood) Cranston, R. I., presented by the Rev. W. T. Armitage.

The Rev. Milton B. Hurdis, curate of St. Barabas' Church, Warwick, R. I., presented by the Rev. W. R. Ward.

The Rev. Edgar F. Staff, curate of Christ Church, Westerly, R. I., presented by the Rev. W. L. Kite.

The Rev. Henry G. Turnbull, curate of St. John's Church, Barrington, R. I., presented by the Rev. W. R. Ward.

Living Church Correspondents

The Rev. A. W. Dowle, 16 A Lyndewood Rd., Cambridge, England, is now a news correspondent of The Living Church.

The Rev. William J. Hannifin, St. John's Mission, 85 E. First N., Logan, Utah, is now correspondent for the district of Utah.

Mr. John C. Cosby, Jr., correspondent for the diocese of Upper South Carolina, should be addressed at 120 Penn St., Greenville, S. C., rather than at Box 1999.

we congratulate

The Rev. H. BOONE PORTER, JR., and Mrs. Porter, of Nashotah House, Nashotah, Wis., on the birth of their fourth child, Violet Gabrielle, January 20th.

BISHOP DONEGAN OF NEW YORK, who has been named by Queen Elizabeth of England as an Honorary Commander of the Most Excellent Order of the British Empire. The award was given in recognition of the bishop's "outstanding service in the cause of Anglo-American understanding."

Bishop Donegan was born in Derbyshire, England, but came to the United States as a boy. He later returned to England to attend Oxford University. A sub-priest of Britain's Venerable Order of the Hospital of St. John of Jerusalem, the bishop is a frequent visitor to Britain on Church business. Last summer he preached at Windsor Chapel.

THE ASSOCIATES OF THE COMMUNITY OF THE TRANSFIGURATION in the diocese of Southern Ohio, on a successful exhibit of ecclesi-

astical art and a silver tea-held to raise funds for furnishing the St. Mary's Home for Aged Women. Articles for the exhibit were loaned by people in the diocese, Washington Cathedral, the National Council, the bishop, and Cincinnati parishes. About 1,000 people attended the exhibit.

THE RT. REV. ARTHUR C. LICHTENBERGER, BISHOP OF MISSOURI, who was elected president of the Metropolitan Church Federation of Greater St. Louis at its annual meeting. The Church Federation carries on a cooperative work among 600 congregations in 23 Church bodies. During his term of office as president, Bishop Lichtenberger will act as host to the General Assembly of the National Council of Churches which will meet in St. Louis next December.

THE REV. ROBERT P. VARLEY, rector of ST. PETER'S CHURCH, SALISBURY, Md., who was named "Young-Man-of-the-Year" by the Salisbury Junior Chamber of Commerce. The award is made annually to a young man who has given unselfishly of himself beyond the call of regular duty and without thought of self benefit. Mr. Varley was presented an award plaque, a key, and a framed certificate. Since he came to Salisbury a year ago the congregation at St. Peter's has more than doubled, the Church school membership has tripled, and a class of 61 persons, the largest class in the history of the diocese of Easton, has been brought to confirmation. Mr. Varley has also been active in the Teenage Traffic Court, Little League baseball teams, Girl Scouts, and in psychiatric case work.

ST. JAMES' CHURCH, NEW YORK CITY, which recently celebrated the 147th anniversary of the founding of the church. Guest preacher at the founding service was the Rev. Lester Kinsolving of El Sobrante, Calif., son of Bishop Kinsolving of New Mexico and Southwest Texas.

LYLE C. NEWCOMER, JOHN R. ATWILL, JR., and WILLIAM L. ULLOM, all members of ST. JAMES' CHURCH, SOUTH PASADENA, Calif., who recently won special honors in the community. Mr. Newcomer was named Honorary Turkish Consul for Los Angeles by the Turkish government. The appointment of Mr. Newcomer marks the first time that Turkey has had a representative on the Pacific Coast. Mr. Atwill, a vestryman at St. James', has been elected president of the Pasadena Bar Association, and Mr. Ullom has been named "Man of the Year" by the South Pasadena Junior Chamber of Commerce. Mr. Ullom is principal of the South Pasadena Junior High School and serves at St. James' as senior warden.

ST. JOHN'S CATHEDRAL, JACKSONVILLE, Fla., which installed and dedicated the Pentland Window, an unusual series of stained glass panels. The window contains 14 panels. Symbolic figures are represented in the seven upper panels and bishops in the seven lower panels. The window was given by Robert Pentland, Jr., of Miami in memory of his mother, Mrs. Annie Baron Pentland.

ST. ALBAN'S CHURCH, LITTLETON, N. C., on the celebration of the 67th anniversary of the parish. The first church was dedicated in 1890 by the Rt. Rev. Joseph B. Cheshire. The present rector of the church is the Rev. Marshall M. Milton.

ST. JOHN'S CHURCH, MONTCLAIR, N. J., which recently completed payments on a mortgage of 34 years standing. A service of dedication and thanksgiving was held when the final payment on a mortgage on the parish house was paid. The service was presided over by the rector, the Rev. J. Willard Yoder. The drives for the payment of the Montclair mortgage did not prevent St. John's Church from raising \$10,000 last year for their diocesan advance fund.

ST. PAUL'S CHURCH, WICKFORD, R. I., on the 250th anniversary of the founding of the church. The celebration opened with a commemorative service and sermon given by the Very Rev. Darby Wood Betts, dean of the Cathedral of St. John, Providence, on the Feast of the Conversion of St. Paul. Also participating in the service was the Rev. Canon Delbert W. Tildesley, rector of St. Michael's Church, Bristol.

WASHINGTON CATHEDRAL, WASHINGTON, D. C., which is celebrating the 50th anniversary of the Cathedral this year. The celebration opened with an Inaugural Sunday service at which the Rev. Eugene Carson Blake, president of the National Council of Churches, was the preacher. Bishop Dun of Washington was the preacher at the 4 o'clock service on the same day which brought to a close the three-day Washington Cathedral conference on "National Interest and

SCHOOLS

FOR BOYS

NORTHWESTERN MILITARY AND NAVAL ACADEMY

Distinguished college preparatory school. Est. 1888. Episcopal Church auspices. Religious instruction part of academic curriculum. Small classes (average: 10 students) encourage the best in every boy. Guidance from understanding faculty. Modern facilities, fireproof buildings. 85 acres on Lake Geneva. 75 miles from Chicago, 55 miles from Milwaukee. Senior ROTC basic. All sports; sailing. Catalog. 164 South Lake Shore Road Lake Geneva, Wisconsin

SAINT PETER'S SCHOOL

Boys, grades 8-12. College preparatory, general courses. Graduates in 39 colleges and universities. Small classes. Remedial reading. Scholarships, self-help plan. Music, drama, sports. New gym. 80-acre campus. Summer school. Catalog. Frank L. Leeming, Hdm., Peekskill, N. Y.

ST. JOHN'S MILITARY ACADEMY

A preparatory school with a "Way of Life" to develop the whole boy — mentally, physically and morally. Accredited. Grades 7-12. Small classes. ROTC. Est. 1884. Box 170, Delafield, Wisconsin.

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All Saints' Episcopal

For girls. Accredited 2 yr. college, 4 yr. high school. High academic standards. Situated in historic Vicksburg National Park. Near Natchez. Separate music and art departments. All sports, riding. For viewbook and bulletin, address:

THE REV. W. G. CHRISTIAN, Rector
Box L Vicksburg, Miss.

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School for Girls

Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls, grades 7-12 inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life.

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Box 56, Mendham, New Jersey
THE SISTER SUPERIOR

MARGARET HALL

Under the Sisters of St. Helena (Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Riding.

FOR CATALOGUE AND "AVE CRUX," ADDRESS:
Sister Rachel, Prin., O.S.H., Box B, Versailles, Ky.

COLLEGES

CARLETON COLLEGE

Lawrence M. Gould, D.Sc., President

Carleton is a coeducational liberal arts college with a limited enrollment of 850 students. It is recognized as the Church College of Minnesota. Address: Director of Admissions:

Carleton College
Northfield Minnesota

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Church Schools
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C A M P S

ST. ANNE'S-IN-THE-HILLS

Indian Hills, Colorado

Camp for girls 8-14. June 30 - August 10. Sports, handcraft, riding. Chaplain and nurse in residence.

Write: EPISCOPAL SISTERS OF ST. ANNE
2701 South York St., Denver 10, Colorado

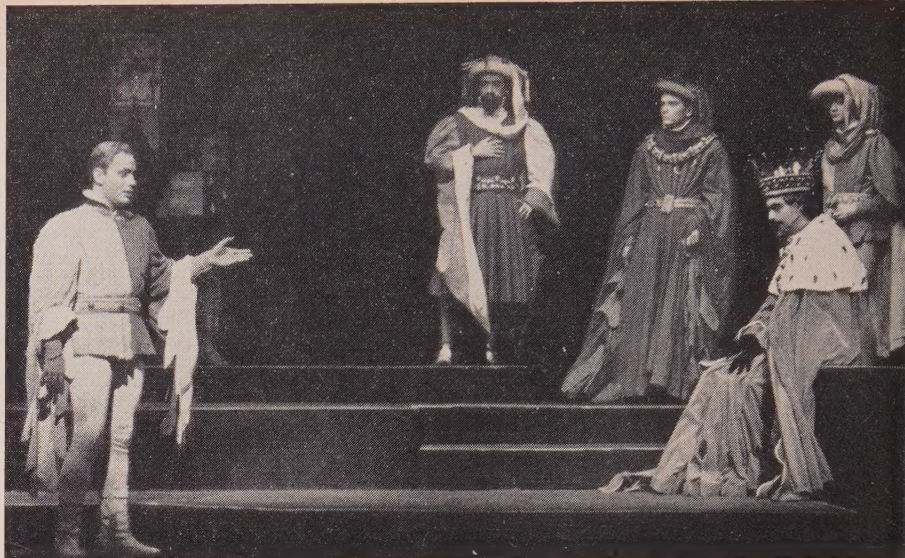
International Responsibility — Our Christian Concern." During the 4 o'clock service Dean Sayre of the cathedral read a special message of congratulations from President Eisenhower.

Students from the **GENERAL THEOLOGICAL SEMINARY, NEW YORK CITY**, who raised funds for the \$10,000 budget of the Seminary Missionary Society through a student production of William Shakespeare's *King Henry IV*. The play attracted capacity audiences for each of its three performances and was regarded as the most ambitious production yet undertaken by the seminarians.

GALILEE CHURCH, VIRGINIA BEACH, Va., which recently completed its new church building. The large congregation in this resort city erected the new structure after overcrowding resulted at the old Bishop Tucker Memorial Church on the boardwalk. The old structure was sold to the Lutheran Church but memorials will be brought to the new. A large and well equipped Church school plant was to be used in February and it is hoped that Easter services may be held in the new church. The Rev. Edmund Berkeley is rector of the church and Mr. Herbert L. Smith III is chairman of the building committee.

ST. JAMES' CHURCH, CLEVELAND, Ohio, on the dedication of the new addition to the parish house there. Dedication ceremonies were conducted by Bishop Burroughs of Ohio. The new building contains parish offices, public rest rooms, and an apartment for the use of the clergy on the second floor. The parish is also carrying out further renovations in the older section of the parish house, preparatory to their centennial observance next October.

ST. ANDREW'S CHURCH, NEWARK, N. J., which was consecrated by Bishop Washburn of Newark. During the service of consecration Bishop Washburn burned the Church mortgage. The Rev. Franklyn Y. Weiler is rector of the church.



PRESENTATION of "King Henry IV" by GTS students helped raise funds for Seminary Missionary Society.

ALL SAINTS' MISSION, MEMPHIS, Tenn., which held ground-breaking ceremonies for its new sanctuary and Sunday school building. Taking part in the ceremony were Bishop Barth of Tennessee and Mayor Edmund Orgill, prominent Episcopal layman. The Rev. Robertson Eppes is in charge of the mission and Thomas Windrom, Episcopal layman, is architect for the new building.

Births

The Rev. D. E. BECKER and Mrs. Becker, St. Matthew's Church, Raytown, Mo., on the birth of their third son, John David, on March 22.

The Rev. PATRIC HUTTON and Mrs. Hutton of Trinity Church, Independence, Mo., on the birth of James Timothy, on March 3d. Huttons also have a daughter.

CLASSIFIED

advertising in **The Living Church** gets results.

BOOKS FOR SALE

BOOKS, USED AND NEW, at far less than U.S.A. prices. Liturgy, Dogmatics, Commentaries, Church History, Patrology, Lives of Saints, Pastoralia. Lists Free. Ian Michell, 29 Lower Brook Street, Ipswich, England.

AVAILABLE copies of *Why Go To Church* and *The Tree Of Life* by David K. Montgomery at 815 South Second Street, Springfield, Illinois, \$1.00 per copy.

CHURCH FURNISHINGS

ANTIQUE SANCTUARY-LAMPS. Robert Robins, 1755 Broadway, New York City.

LINENS AND VESTMENTS

CHURCH LINENS: Beautiful qualities imported from Ireland. Linen Tape, Transfer, Patterns. Plexiglass Pall Foundations. Free Samples. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

ALTAR LINENS: All weights of beautiful Irish Linens by the yard, or Altar Linens hand embroidered in Madeira. Plexiglass Pall Foundations \$1.00 Free Samples. Mary Moore, Box 394-L, Dawson, Iowa.

ALTAR LINENS, Surplices, Transfer Patterns. Pure linen by the yard. Martha B. Young 2229 Maple Drive, Midwest City, Oklahoma.

MONEYMAKER

\$200 MONTHLY POSSIBLE! Women's Church Organizations can raise extra money, sewing baby-wear! Send stamped, addressed envelope. Babygay, Warsaw 121, Indiana.

POSITIONS OFFERED

WANTED — Organist-Choirmaster for Junior and Senior Choir. Facilities available for private instruction in piano and organ to Choirmaster. Write: Mr. Albert Weems, Jr., Box 665, Meridian, Miss.

WASHINGTON DIOCESE — Parish in southeast Washington, D. C. has need of energetic priest of moderate churchmanship to serve as rector. Reply Box D-406, The Living Church, Milwaukee 2, Wis.

TWO VACANCIES in Church boarding and day school: 1. Upper School History Teacher — college preparatory courses. 2. Combination: House-mother for older girls and Assistant in Lower School. Reply Box M-413, The Living Church, Milwaukee 2, Wis.

WANTED an Assistant, central churchmanship, large New England parish. Priest, single or married and no children. Age 28 to 46. To serve 2 years or more. Good salary, nicely furnished apartment of 2½ rooms and bath. Opportunity to be heard for a future call or could remain as a permanent assistant. Reply Box D-414, The Living Church, Milwaukee 2, Wis.

CHICAGO DIOCESE: Parish has need of energetic young priest of moderate churchmanship to serve as rector. Reply Box G-412, The Living Church, Milwaukee 2, Wis.

WANTED: Man and wife to superintend Church Orphanage in the South. Must have experience in institution management. Social training desirable. Please write, giving complete information, to Box T-415, The Living Church, Milwaukee 2, Wis.

WANTED, single, middle aged woman to help with children in home as nursemaid. Permanent position. Write for details. Oklahoma town. Reply Box T-418, The Living Church, Milwaukee 2, Wis.

CURATE — Catholic, urban parish, western New York state, four room apartment, after May 1st. Reply Box C-416, The Living Church, Milwaukee 2, Wis.

NEEDED for fall term, two men teachers, or husband and wife combination for high school English and elementary grades. Address The Rector, St. John's Military School, Salina, Kansas.

CHOIRMASTER-ORGANIST for Cathedral in Northeast. Additional opportunities for private lessons and teaching in schools. Excellent chance for man with energy and real ability. Reply, stating qualifications and salary expected. Reply Box A-417, The Living Church, Milwaukee 2, Wis.

POSITIONS WANTED

PROMINENT EPISCOPAL organist-choirmaster seeks position in California. Reply Box L-421, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIRMASTER seeking position in Church with three or four manual organ in or near New York City. Reply Box V-420, The Living Church, Milwaukee 2, Wis.

PRIEST desires supply work Sundays in August, in or near St. Paul, Minneapolis. Reply Rev. J. A. Klein, Grace Church, St. Francisville, La.

PRIEST with wife desires living quarters and honorarium in mountain, lake, or beach Parish during July in exchange for services. Reply Box C-419, The Living Church, Milwaukee 2, Wis.

SUPPLY PRIEST available for July. Married. Three children. Use of Rectory and remuneration in return for Sunday services. Prefer Atlantic coast. Write: Rev. L. B. G. Adams, 703 Washington St., Dundee, Ill.

SUMMER CAMPS

CAMP FOREST HILLS, GROTON, N.Y. 40 boys; 40 girls. 6-16 years. A professional camping program with excellent modern facilities. Adult staff. All land and water sports. Trips. Camp Season \$350.; four weeks \$185. Rev. R. L. W. 721 Douglas Ave., Providence, R. I.

CLASSIFIED ADVERTISING RATES

- (A) 20 cts. a word for one insertion; 18 cts. a word for an insertion for 3 to 12 consecutive insertions; 17 cts. a word an insertion for 13 to 25 consecutive insertions; and 16 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate (10 words or less) \$2.00.
- (B) Keyed advertisements, same rates as (A) above plus 25 cts. service charge for first insertion and 10 cts. service charge for each successive insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Church services, \$1.00 a count line (approximately 12 lines to the inch); special contracts rates available on application to advertising manager.
- (E) Copy for advertisements must be received at least 12 days before publication date.

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407 East Michigan Street Milwaukee 2, Wis.

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THE LIVING CHURCH

The Living Church

GO TO CHURCH DURING LENT



BIRMINGHAM, ALA.

ADVENT 20th St. at 6th Ave., No.
Rev. John C. Turner, D.D., r; Rev. J. K. M. Lee
Sun 7:30 & 11; Wed 7:30 & 11; Daily in Lent
EASTER DAY: HC 7:30, 9:30, 12; Festival MP 11;
Sun Sch Festival 3:30

LOS ANGELES, CALIF.

ST. JOHN'S 514 W. Adams Blvd. at Flower
Rev. Robert Q. Kennaugh, r; Rev. Lloyd M. Som-
merville, Rev. Y. Sang Mark, Assts.
Sun 7:30, 9, 10:30 HC; Mon, Wed, Fri 8 HC;
Tues, Thurs 7 HC; Sat 10 HC; C 5-6 & by appt

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r; Rev. Neal Dodd, r-em;
Rev. Peter Wallace, c
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;
Daily 9; Tues & Fri 6:30; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING 261 Fell St.
Rev. Weston H. Gillett, r; Rev. Francis McNaul
Sun Masses: 8, 9:30, 11 (High & Ser); 9 MP; Daily
7:30 ex Sat; Fri, Sat & HD 9:30, 9 MP, 5:30 Ev;
1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

ST. FRANCIS' San Fernando Way
Rev. E. M. Pennell, Jr., D.D.
Sun 8, 9:30 & 11; HC Wed 7, HD Thurs 9:15

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass
daily 7; also Tues 9:30; Thurs, Sat & HD 12 Noon;
C Sat 5-6:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga
Sun 7, 8, 9:15, 11 & daily; C Sat 5-6, & by appt

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. M. L. Harn, c
Sun 7, 8, 9:15, 11, and Daily

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30; Thurs
& HD 9; C Fri & Sat 4:30-5:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &
HD 10; C Sat 5-6

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;
Fri 10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Luron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
thru Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Street
Sun Eu 7:30; 9, 9:15, 11 Ch S 9; Weekdays Eu 7,
10; Also Wed 6:15; Also Fri (Requiem) 7:30;
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,
7:30-8:30 & by appt

KEY—Light face type denote AM, black face PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

NEW ORLEANS, LA.

ST. ANNA'S (Little Church Around the Corner)
1313 Esplanade Ave., Rev. Louis A. Parker, M.A., r
Sun 7:30, 9:30 & 11; Wed 10; HD as anno

BALTIMORE, MD.

GRACE & ST. PETER'S Park Ave. & Monument St.
Rev. Rex. B. Wilkes, D.D., r
Sun 8, 9, 11 H Eu, 3 EP (Chinese); H Eu Daily
7:30, also Tues 10 & Wed 9; MP Daily 7:15;
C Sat 12-1

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Robert W. Knox, B.D.
Sun 7:30, 9:15, 11 & Daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station, Dorchester)
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (Sung) 11 Sol & Ser, EP 7:30; Daily 7,
EP 6; C Sat 5-6, 8-9, Sun 8:30

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30, Daily: 6:30

ST. JOSEPH, MO.

CHRIST CHURCH 7th & Francis Sts.
Rev. W. H. Hanckel, r; Rev. R. A. Beeland, c
Sun HC 8, 9:30 (Cho), MP & Ser 11, Ch S 11;
Thurs HC 12; HD HC 10:30

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed 10:30

BATH, N. Y.

ST. THOMAS' Rev. Samuel E. Purdy
Sun 7:45 Mat & HC, 10:30 Family Service & Ser;
Daily MP & EP 9 & 6 (ex Mon); Wed 7 HC;
HD 9:30 HC; Lent: Ev & Med Thurs 8; C Sat 5-6,
& by appt

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), 11:45, MP 9:30; Daily 7,
Thurs 10; C Sat 4:30-5:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;
C by appt

GLEN COVE, L. I., N. Y.

ST. PAUL'S Rev. L. Castleman, r
Sun 8, 9:15 & 11; Wed 10 HC; 8 EP

NEW YORK, N. Y.

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave., New York City
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev &
Ser 4; Wkdays: MP 8:30; HC 7:30 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekdays HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Special Lenten
Services Mon-Fri 12:15. Church open daily for
prayer.

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

NEW YORK, N. Y. (Cont'd)

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11; EP Cho 4; Daily HC
8:15, Thurs 11, HD 12:30; Noonday ex Sat 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt;
Organ Recital Wednesdays

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-c
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8
ex Thurs at 8, 10, EP 5:30

SOUTHERN PINES, N. C.

EMMANUEL CHURCH On U.S. 1
Sun 8, 9:30, 11, Ev 6; EP Mon thru Fri 6; HD &
Wed HC 10; Fri HC & Healing Service 9:30; C Sat 6

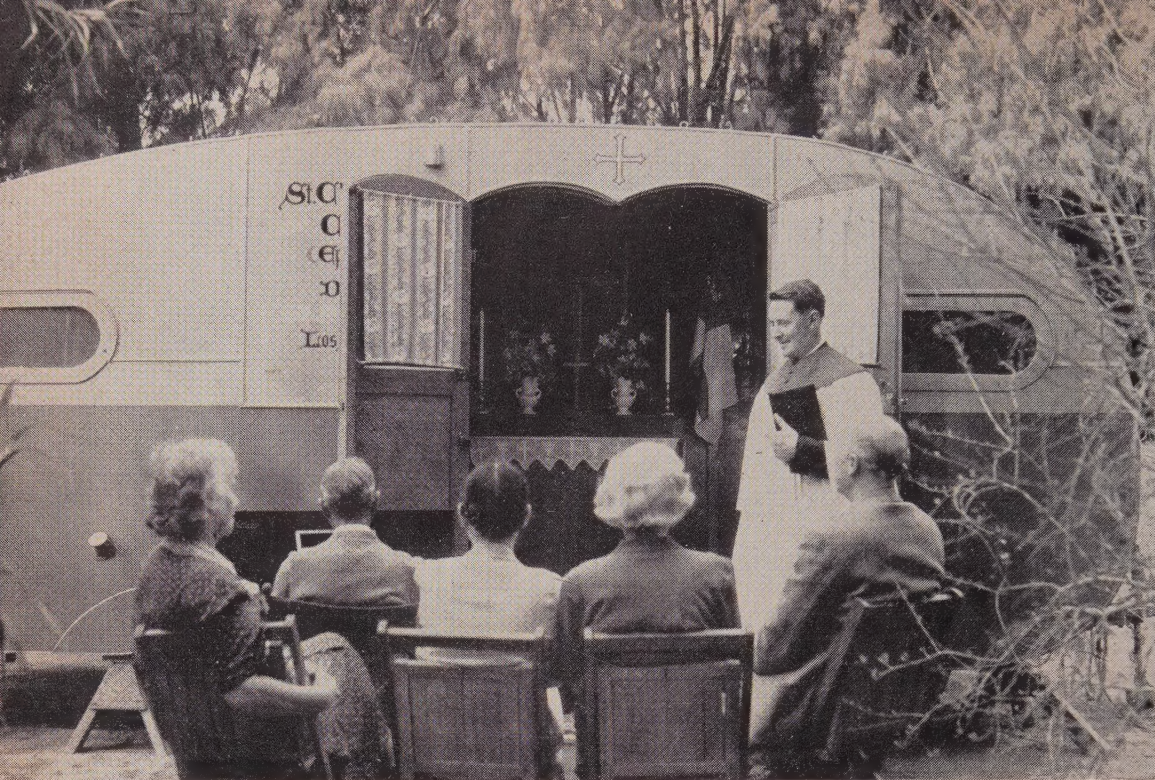
PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily ex Mon 7:45;
Mon, Wed, Fri 7; Thurs & Sat 9:30; Fri 12:10;
Daily 12, 5:30; C Sat 12-1, 4-5, 7:30-8

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass
daily 7, ex Tues & Thurs 10; Sol Ev & Sta 1st
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

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